

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

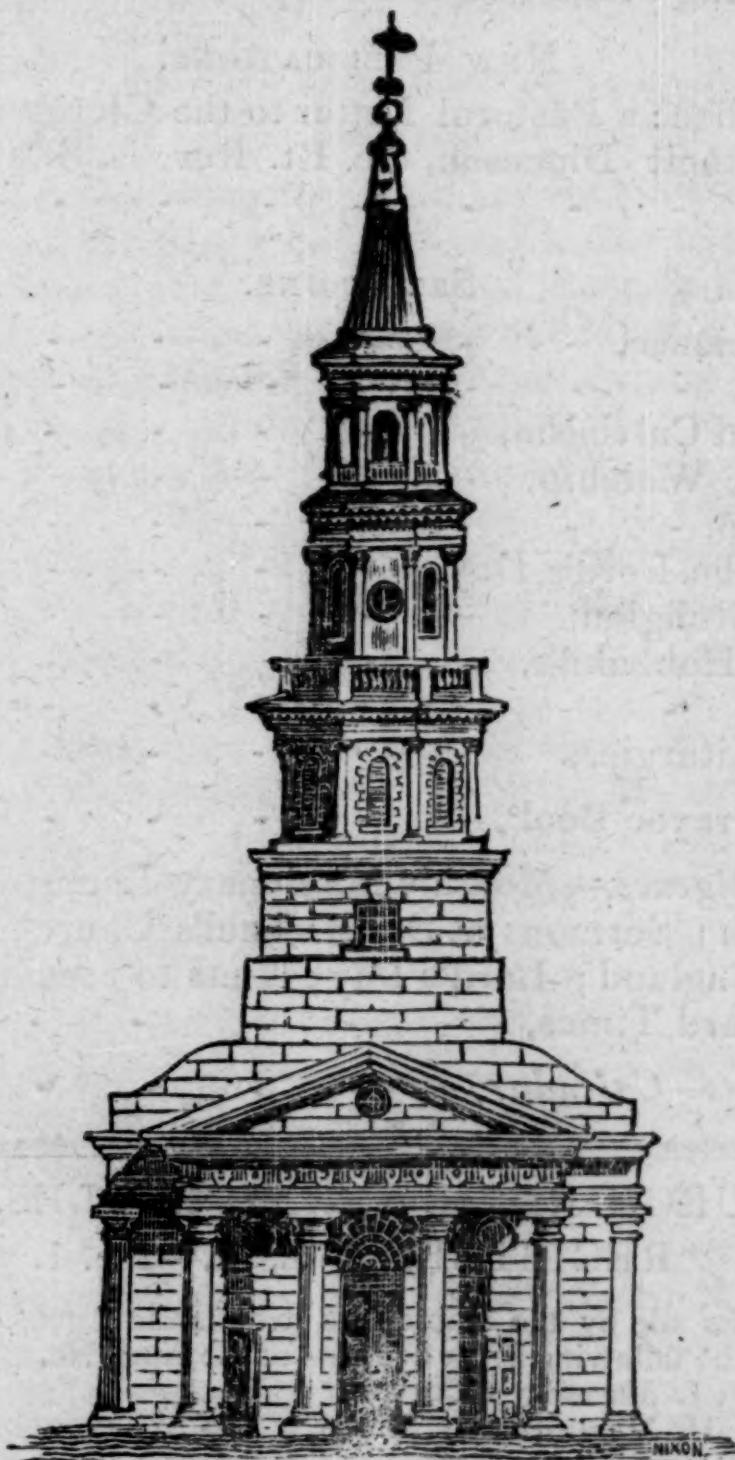
BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXVI.]

JUNE, 1849.

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Front view of


St. Michael's Church

CHARLESTON, S. C.

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THE
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Vol. XXVI.

JUNE, 1849.

No. 303.

FOR THE GOSPEL MESSENGER.

—
ON THE LORD'S SUPPER.

"This do in remembrance of me."—Luke xxii. 19.

OUR LORD was celebrating the Passover with his twelve Apostles, when He instituted the Holy Supper which was to be the great Sacrament of the New Covenant, as that had been of the Old; both of which derived their sole efficacy from the shedding of His own blood. The Paschal Lamb was but a type of Himself, who is therefore called, "the Lamb of God that taketh away the sins of the world." The blood of a lamb, no more than "the blood of bulls and of goats, can never take away sin." Wherefore, it was only by a faith, which could look beyond the oblation of the Passover, to that "full, perfect, and sufficient sacrifice," which, in the fullness of time, was to be made on Calvary, that the partakers of that feast could be supposed to derive any advantage.

But if it was important, or necessary, to those under the Old Dispensation, in order to keep alive their faith in the only true sacrifice and Atonement, that they should have it often symbolized in typical offerings; so is something of a like nature important and necessary to us under the New, in order to preserve in us a lively memory of Him who hath redeemed us with His blood, and to quicken our faith in Him. They looked forward to what the Paschal Lamb represented. After the true sacrifice has been offered, it is equally necessary for us, with a like faith, and through equally expressive symbols, to look back, and, by an act of remembrance, bring home to the heart those thoughts and emotions, which so infinite a benefit should inspire. Without a perpetual memorial of some kind, representing, by appropriate symbols, the great act of our redemption by the death of the Son of God, it is hardly to be supposed that any true and faithful memory of it would be preserved and cherished among men.

In either institution, there was to be a looking beyond the sign to the thing signified; and what was the primary intent of both, we may learn from our Lord's language in the text: "This do in remembrance of me." In the words of institution He calls the bread His body, and the wine His blood; thus signifying that these two elements should be to us exhibitiv of His body broken, and His blood shed upon the cross. Those symbols were ever to keep us "in remembrance of His blessed passion and precious death, His mighty resurrection and glorious ascension,"—His every act that went to swell the sum which

purchased and sealed our redemption,—and to enkindle, and keep alive in us, a hearty gratitude “for the innumerable benefits procured unto us by the same.”

It is worthy of remark, that it is only in connexion with this Holy Supper, that our Lord has given an express injunction of calling Him to remembrance by any instituted form. Although, in every religious act there is implied a recognition of Him, and it is only by a faith in His name that we can venture to lay our services before the mercy-seat; although in nothing can the believer in Christ be unmindful of His goodness and power,—yet it is here particularly, where appointed symbols represent the consummation of what our Lord undertook as Mediator for man, that He has ordained for the thankful a special mode of remembrance. Although He requires His disciples to remember all the words He has spoken, and His word and doctrine being our spiritual directory, must of course be kept in mind, in order to be followed, yet no where else has He expressly said, “This do in remembrance of me.” In holy baptism we are brought into a covenant relation with Him, and the intimacy and benefit of that relation should never be forgotten; but this ordinance is but once administered, and cannot be to us an ever-recurring, visible memorial of Him, into whose name we are said especially to be baptized. The Lord's Supper, on the other hand, is to be often repeated, that we may be often, and, as it were, forcibly reminded of those great acts of His mediatorial office, by which the lost life of man was restored, in which we are divinely assured of the fact of his restoration, and learn that our spiritual life is all from Him, and in Him. The union of man with Christ is to be always preserved, or death must follow by a severance from the Head. We must feed upon “the food of His most precious body and blood,” or we cannot attain the growth of the “perfect man—unto the measure of the stature of the fulness of Christ,”—we cannot “grow up into Him, in all things, which is the Head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Eph. iv. 15, 16.)

We can hardly imagine an institution better adapted to these high and holy purposes, than that which exhibits to us, in the Eucharist, the death of our Lord for a lost world. There is nothing which we should approach with a more joyful remembrance, than that scene which brings back the image of Him who has taken the sting from death, has scattered the darkness of the grave, and sealed to man his immortality. Doubtless it was from such joyful and grateful remembrance, that this feast was so often resorted to in the earlier days of Christianity. It would appear that the Apostles celebrated it weekly. “On the first day of the week, when the disciples came together to break bread, Paul preached to them.” (Acts xx. 11.) We are told that “the disciples continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” (Act ii. 42.) We have abundant evidence that, at no long period after the Apostolic age, there was very generally a weekly Communion, for which reason Sunday was called “the day of bread.” In some places, espe-

cially during persecution, there was even a daily Communion. But in those days of the Church's fiery trial, when Christians were happy to risk their lives for Christ's sake and the Gospel's—when they would gladly avail themselves of the darkness of night for those religious services which wicked rulers, and a fierce people, would not permit the sun to shine upon—when the tombs, and caves of the earth, were made temples of worship—then gratitude was warmer, and love more ardent, than in these later days of peace and quietness. The wide reception, and general toleration of the Christian religion, have brought so long a repose upon the hearts of believers, that it is now hard to awaken them to that fervid, grateful piety, which characterized the Church in her young and more trustful days. There are many Christians, who think that communicating three or four times a year, is quite enough to answer the demand of "This do in remembrance of me." And among those with whom the blessed Eucharist is more frequently solemnized, there are some who would fain have it at longer intervals, as if once a month made too heavy a draft upon their holiest memories.

There are but few Churches in our country, in which this Sacrament is administered on all the Sundays and chief Festivals in the year; and fewer still, where all the communicants do as often partake of it. It is not probable that the general tone of religious feeling among Christians is at all in unison, at present, with the practice of so frequent Communion, and the propriety of attempting its general introduction may therefore be at least questionable. Yet if we look dispassionately at the nature of the institution—at the character of Him who appointed it—and the purposes for which it was given to the Church, with the gracious benefits that are involved in the due observance of an ordinance so holy in its worship, and divine in its origin,—we can hardly find it in our hearts to say, that we ought not to be willing and glad to "do this in remembrance" of Christ our Lord, as often as "the first day of the week" brings back the memory of "His glorious resurrection." If a feeling of repulsion arises—if any thing like aversion moves us, at the suggestion of such frequent Communion, would it not be well diligently and closely to inquire, whether such a feeling does not come more from our unfitness for it, than from its unfitness for us:—whether it does not proceed from a low condition of the religious character,—from prejudice,—from mere disinclination to a change of habit, or even from a secret aversion to an increase of devotional service. One or other of these, no doubt, often operates in the hearts of men, though under the guise of more honored names, and checks that onward progress which should mark the piety of the Christian. Nothing is harder to argue down, whether in one's self or others, than a mere feeling, or sentiment, which does not derive its impulses from the energy of intelligible, and well established principles. Hence I say, and would reiterate, that we cannot be too cautious how we permit the feelings to play around a sacred truth, or the reason to press heavily upon it, lest in the one case it be trifled away, and in the other be stifled and crushed. In either case, there is not that quick perception of a plain religious truth or duty, which would be almost instinctive to the sense of a well cultivated, well balanced habit of

obedient piety. Both classes are often miserably deceived in the estimate they put upon their own characters, and upon the nature of their duty. The one finds too little excitement in any instituted forms for its impulsive and spasmodic habit, and is hence disposed to break loose from the confinement of any uniform, or oft repeated modes of worship. The other finds too much devotion, too severe a pressure upon its pride, in the formal offices of religion, and would fain have them as infrequent as possible, or dispense with them altogether. But should not the first class have abundant scope for all proper spiritual exercises in the commemoration of infinite love shown in the redemption of a ruined world, and in the method pointed out by the precept and example of Him who died for them? And ought not the other to recognize, in the word of their Lord's command, such a powerful sanction for the duty as will subdue the impatience of reason, and the unwillingness of pride?

These two classes may be taken as the extremes of the religious world. The one is governed, at times, by a restless fervor that feels chafed and fretted by any hindrance to its fitful expressions, and is therefore always disposed to overleap the barriers of prescribed institutions, and to follow the direction of its own impulses. With many, this kind of character is deemed the truest exponent of an earnest and sincere religion. Yet, wherever commands are slighted, and authority is set at nought by it, it is in a state of disobedience as much as the other. Cold aversion, or stately pride, can render their excuses for neglect of prescribed duties and modes of duty as ingeniously and promptly, as lively sensibility and unchastened zeal. In either case, there is but the covering of natural temperament under the cloak of religion. There is a calling of that religion, which, after all, is nothing more than a spirit of pure disobedience. There is more of regard for self, than of deference to law. In the one, there may be a struggling after something intensely, and purely spiritual; in the other, a search after something as purely reasonable—while in both it is an effort to escape the plain, sober, earnest, yet chastened piety, which characterizes the life, doctrines, and institutions of our adorable Lord and Master.

Let us now look, for a moment, at the nature of this dying charge of our Lord, and endeavor to take into our minds the full measure of what is contained in a remembrance of Him. There is more involved in this subject than I can discourse of—more than I can touch upon at present. But in order to a full understanding and due appreciation of it, there must first be a deep and humiliating sense of the spiritual degradation to which sin has reduced human nature, and of the awful punishment to which men are thereby exposed—from both of which the Son of God left heaven to save them. Without a knowledge of our sinfulness, and consequent ruin, we can have no proper conception of the work of Atonement. It is not till we see and feel that we are lost, that we can realize the need of redemption, or be grateful to Him who brings us salvation. To one, therefore, who does not recognize his damning guilt in the sight of a holy God, I cannot speak intelligibly on this subject. But if any of you have been stricken down and humbled by a sense of your evil nature, and, in the fear of eternal

death, have found no hope of rescue in the wide universe, but in that which was so dearly purchased with the blood of Christ,—to you, I would hope that few words are necessary to set forth the obligation, the privilege, and the joy, of forever commemorating that act of boundless love.

There is also to be considered the high character of Him who hath redeemed us—the eternal Son of God—by whom all things were made, and to whom all things in heaven and earth are subject—whom all the Angels of God worship—very God of very God—if we would understand the guilt and danger of disregarding “the least of His injunctions.” Whatever He has ordained is laid before us with all the sanctions that the mightiness of God can give it; and if we would serve Him with holy fear, we cannot escape the necessity of obediently accepting all that He imposes.

But a consideration of the greatness of the Son of God will not only excite in us a fear of offending, but will constrain our love by His infinite condescension to our nature, and for our sake. Although “in the form of God, and “equal with God,” “He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.” (Phil. ii. 6—8.) Surely no man can look thoughtfully at the humiliation of his God for his redemption, but he must find his love enkindled, his hope strengthened, his gratitude quickened, and his joy enlivened, with every memory of his God-Saviour, and of his blood-bought salvation. If there is in him a love of goodness or a hope of heaven,—if he is capable of gratitude for the noblest benefits, or susceptible of joy for deliverance from hell, and the offer of Paradise, it would seem impossible that these emotions should not mingle in the holiest, happiest exercise upon every memory of his redemption and his Redeemer; or that he should not desire often to nourish and strengthen those emotions by the memorial his Lord has left with the Church for that purpose. Motives high and glorious as heaven, deep and fearful as hell, press upon the mind and heart, and urge us to an ever lively remembrance of benefits, and a benefactor, whose influence eternity cannot exhaust. If love for the highest excellence, and the noblest favors can be excited, it should be in redeemed man of such a power, that all the waters of earth could not quench its fire, nor floods drown it. Every memory should increase the vigor of its life, and augment the fulness of its joy.

There is then, beloved, every thing in your own condition and necessities—every thing in the character of Him who invites and commands you to “do this in remembrance of Him,” to induce a joyful welcome to every return of this Supper of the Lord. Would you disregard the last charge of an earthly friend, especially when it was calculated by its benefits to unite you to him by closer ties, and give a holier consecration to his memory? Would you not faithfully and perpetually fulfil the dying request of such an one, when it imposed no burden, and was always attended with results of good to yourself? And what would you think of that son or daughter, who should neglect the last solemn injunction of a tender parent? Could you infer

affection, or gratitude, or pleasing memories, in one who made light of such a request—who seldom or never performed it—who assumed that it was an indifferent matter at best—who argued that its whole purpose might be accomplished in some other way, and at some other time, with the same results to all, and that to the departed one it could now be of very little moment? Could *you* reason and conduct in this way, and yet conclude that your remembrance of such a parent was as affectionate, your gratitude as lively, and your obedience as cheerful, as they ought to be?

With how much greater force does this apply to the dying injunction of our heavenly friend, our Sovereign and Redeemer, whose mercies are unceasing, and whose authority is infinite. It is the injunction of one about to suffer a painful death, to save us from a death eternal, and who not only appeals rightfully to our obedience, but addresses Himself affectionately to our sense of gratitude, to "continue a perpetual memory of that His precious death and sacrifice until His coming again." Can we, consistently with any virtuous emotion whatever, think lightly of an ordinance instituted under such affecting circumstances, and by Him who hath done such great things for us?—When the service is no burden, and involves no sacrifice of time, substance, or comfort; when nothing but a mere feeling, or passion, makes opposition to the demand—must we not conclude that he who refuses, is opposing a wicked caprice to the declared will and affectionate appeal of his Lord and Redeemer? When the Lord Jesus has spread so rich a banquet for us, and offers His most precious body and blood for our spiritual food, saying, "Eat, O friends; drink, yea drink abundantly, O beloved," (Sol. Song, v. 1,)—if we do not go up joyfully to the heavenly feast, and with a thankful remembrance of all the blessings of the sacrifice we therein commemorate, what evidence can we discover in our hearts of obedience, of love, or of gratitude, to Him who has said, "This do in remembrance of me."

But what shall be said of those who are never seen at all at the table of the Lord! Thoughts of fatal indifference, and awful ingratitude arise to mind, which are painful to dwell upon. In the neglect of a plain command there is disobedience. In the constant rejection of offered benefits there is pride. In indifference to blessings there is ingratitude. In forgetfulness of a benefactor there can be no affection. And to disobedience, pride, ingratitude, and want of love, I know no ground of hope. It will not do to answer, that an occasional partaking of a little bread and wine is a small matter, and that little account will be made at the final judgment of the neglect, or performance of such a ceremony. This can properly be said of those only, who do not have the opportunity of communicating. It will not do to call that a small matter, which the Lord Jesus has dignified and consecrated under the names of His Body and Blood. We have no right to suppose that little account will be made of any acts of persevering disobedience to a command of God, how small soever it may seem to us. Every act of a religious nature may, with equal propriety, be called indifferent. In themselves considered, they are perhaps of little essential import to the Almighty, though He has made their observance of vital importance to us. It is the *spirit* of a man which finds favor or

rebuke from Him, more than the mere formal act; and that spirit is tested as well in the balance of a light, as of a heavy commandment. No actions of men, however great, can receive reward from God as of merit, no act of disobedience, however small, can escape His notice. The eating of a fruit in Paradise was a small matter, in itself considered, but the fate of a world hung upon the simple act. The partaking of the bread and wine of the Eucharist may also be deemed a small matter, and the fate of many a soul be determined by the estimate. Whenever a man ventures to separate an act from its sanction, he despises authority, and exposes himself to the penalty of disobedience.

But this is not a little matter in any proper aspect of the subject. It is an ordinance instituted by the Lord of heaven and earth. It was instituted to commemorate the greatest event that has transpired within the circle of eternity—the sacrifice of the Son of God for a world of lost souls. It was designed to perpetuate, and keep alive in those souls redeemed, a memory of the blessings, and of the Author of their redemption. There must then be a strange perversity in him, who cannot look beyond the simple elements of that ordinance to the glorious truths and purposes, which are shadowed and exhibited in them. There must be some great moral obliquity in him, who can turn away, from the only monument which our Lord has set up expressly for a remembrance to us of His great work of redemption, and who chooses for himself memorials which the Lord has not thus consecrated. The Author of our salvation knew best what was a fitting memorial of His love for mankind, and what method of remembrance was best adapted to their nature and necessities. It is therefore nothing less than daring presumption in helpless mortals to change an ordinance of their Lord, or to suppose that they can safely do without it, “where it may be had;” to fancy that they keep their Saviour in proper remembrance, when they constantly neglect the instituted mode of remembrance, which infinite Love and Wisdom have ordained.

Brethren, the faith of the Gospel is not elective. The spirit which makes choice selections of duty at its own will, neither meets the demands, nor can claim the rewards of the Gospel. A true faith directs the whole outer as well as the inner life—receives the ordinances as meekly as the doctrines of the Gospel, and hence is itself the highest effort of obedience, because it is wholly submissive to the revealed will of God. Obedience is, therefore, the only legitimate test and fruit of faith. The faith that does not obey, and does not love to obey, in all things whatsoever the Lord has commanded, is an absurdity, and a mockery of that virtue which Christianity has laid down as the foundation of the religious character. I have now placed before you a plain command of our Lord Christ; a command as broadly impressed upon the page of our divine directory as “Thou shalt not kill;” and which, since the day it was given, it has always been the joy of the faithful to observe. May I not, in conclusion, pray you, who have never once complied with so just and reasonable, so holy and loving a command, that you will no longer neglect preparation for the Blessed Communion of the Body and Blood of Christ, which is “so divine and comfortable a thing to them who receive it worthily;”—

"Which if ye shall neglect to do, consider with yourselves, how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's Table, and separate from your brethren who come to feed on the banquet of that most heavenly food." If you are not ready for this, you are not yet ready for death. The effect of delay is an increasing danger of damnation; while in the prompt and hearty obedience to the Divine commands—in the steady performance of religious duty, you will find peace of conscience, joy in the Holy Ghost, with the love and favor of your Redeemer and Judge. *Amen.*

FOR THE GOSPEL MESSENGER.

THOUGHTS ON THE FEAST OF ST. MARK, THE EVANGELIST.

These words in Isaiah lii. 7, "How beautiful," &c., are primarily applicable to the deliverance of the Jews from their captivity in Babylon. With the eye of prophecy Isaiah witnessed the affliction destined for his beloved countrymen in a strange land; anticipated their joy when they should be emancipated, and the delight which the news of that event would diffuse among the few of their brethren, who had been permitted to remain in Jerusalem. He imagines himself to be in that city, at the interesting moment when this news was received. He participates in the general anxiety on the subject, and while the messenger is as yet on the mountains in the vicinity of the holy city, exclaims with rapture, "How beautiful, upon the *mountains*, are the feet of him that bringeth *good* tidings, that publisheth *peace*, that bringeth good tidings of good," or *those* good tidings, as say some it should be rendered, that is, *the* tidings long desired, which had in a peculiar manner engaged their attention and inquiry. The same text is applied, by St. Paul, to the Christian dispensation, and there is no doubt that the prophet designed to allude to those good tidings of victory over our *spiritual* enemies, and deliverance from our *spiritual* bondage, which were effected by our divine Redeemer, Jesus Christ. He is the messenger of the *Gospel*. Isaiah tells us that he was anointed, and he himself declares that he came on earth "to bind up the broken hearted, to proclaim liberty to the captives, to comfort all that mourn, and to preach good tidings." The "great salvation," saith St. Paul, "at first began to be spoken by the LORD."

Abraham saw his day, and was glad. Solomon greeted the same prophet: lo "the voice of my beloved; behold he cometh, leaping upon the mountains, skipping upon the hills." How delightful to contemplate him on Mount Olivet, with the disciples at his feet, listening to the oracles of wisdom, or uniting with him in the adoration of their father, and his father, of their God, and his God. How angelic his appearance, when his face shining as the sun, and his raiment white as the light, St. Peter exclaimed: "Lord, it is good for us to be here." In his word, and his sacraments, how beautiful does he appear to true Christians, "to those who know his voice, and know it to be the voice of their 'beloved.'" Even on *Calvary*, we can rejoice to behold the

good Shepherd who giveth his life for the sheep, and may exclaim: how beautiful are his *feet* on *that* mount, though we behold them pierced with nails, and *fixed* to the cross!

The declaration of the prophet may be applied, with great propriety, to the *Angel* who announced the birth of our Lord. When enveloped in his peculiar glory, hovering over the mount of Bethlehem, he published this message: "Fear not; I bring you good tidings of great joy which shall be to all people; unto you is born this day, in the city of David, a Saviour who is Christ the Lord"—and the multitude of the heavenly host responded to his hymn of praise, well might the delighted shepherds have cried out: "How beautiful upon the mountains are the feet of *him* that bringeth good tidings, and publisheth salvation!"

The passage before us is applied by St. Paul to the *Ministers* of the Gospel in general. It is written, saith he, how beautiful are the feet of *them* that *preach* the Gospel of peace, and bring glad tidings of good things. When St. Paul tells us that he was brought up at the *feet* of Gamaliel, he means under the *instructions* of that sage. To say then, How beautiful are the *feet* of the Gospel teacher, is to say: How delightful, and excellent are his *instructions*! All the messengers of heaven from the Son of God to his humblest minister, are welcomed with joy by the pious, for they bring tidings of good, of comfort in life, and eternal happiness after death. They publish peace to man from his Maker, and promise salvation, through him, who, having vanquished the hosts of satan, shall reign in Zion for ever and ever.

Christians! Instead of proving to you, what I must hope is unnecessary, the value of the tidings of salvation, and their claim on your pious joy, I would offer to your attention some reflections suggested by our subject. In the first place, the proper expression of religious joy is gratitude to the author of religious *blessings*. The religion of Christ is the most precious of the divine gifts, and it imparts a value to all its *instruments* and agents. In the possession of the blessing, surely we should think of its Author, and with joy for the gift, mingle gratitude to the giver. Isaiah, calling on the people to break forth into joy for good tidings, fails not to enjoin that holiness which is the best expression of thankfulness; for, saith God himself, "If ye love me, keep my commandments." In the prospect of our day the Psalmist exclaims: "The Lord shall reign forever, even thy God, O Zion, unto all generations." But his joy rested not in the bare emotion, it expressed itself in the voice and language of *gratitude*: "Praise ye the Lord." Even the thoughtless multitude of Jerusalem, exulting in the hope of speedy deliverance to Israel, forgot not to chant the praises of their deliverer. While then *our* hearts swell with joy, heaven forbid that our tongues should be mute, or employed merely in self-congratulation. Let us thank God in private and in public, for the gift of a Saviour. For that corner-stone of the spiritual edifice; and for every blessing connected with it, let us seize every opportunity of indulging and evincing our gratitude. Of those institutions of the Church, whose design it is to impress us with a sense of our obligations, and to furnish occasion for a distinct acknowledgment of *them*, let us not fail to avail ourselves, and while we reflect on the spiritual benefits derived

from the great events of the Christian history, and from the Apostles, Evangelists, and Martyrs of Christ's Church, let us not neglect to adore the author of every good and perfect gift, by whom *those* events were ordered, and *these* men brought into the world, and qualified for their arduous offices.

In the second place, *with* gratitude to the Author of all things, reverence for the instruments of his bounty ought to be associated. It is natural to admire the pious, and to love our benefactors, and (while we preserve a just regard for the claims of the Creator) it is reasonable to do so. Imitation is often the happy consequence of admiration and esteem of excellence. It is therefore highly useful to fix our affections on that amiableness, and that usefulness which it becomes us to cultivate. On these principles, the Hebrews were encouraged to honor and to love the Kings, Priests, and Prophets, with whom God blessed them from time to time; and the Prophet rejoicing for the news of Salvation to his nation, cannot withhold his regard and his praise from their benevolent messenger: "How beautiful upon the mountains are the feet of *him*, that *bringeth* good tidings of good." On *these principles*, the fasts and festivals of our Church are founded. Designed to impress on the mind and heart the great events of the Christian history, to call forth gratitude to the God who contrived every part of the merciful scheme of salvation; it was also their design to enkindle that respect and esteem for the Scripture *Saints*, which may lead to the imitation of their virtues. The Church has set apart certain days, in memory of those agents of the Lord who are her distinguished benefactors, and on those days invites her members to meet in her courts, *for* the express purpose of acknowledging the divine bounty in the gift of his eminent servants, and of meditating on their lives as examples for our imitation.

The third reflection I would offer to your attention is this: The joy which dictated the words of Isaiah, the gratitude and reverence which should be the fruits of religious joy, are particularly becoming, whenever our thoughts are directed to the *founders* of the Christian Church. This reflection is suggested with a particular reference to the Evangelist, St. Mark, whose festival we are called by the Church to celebrate on this day. Superior to those prejudices which blinded and enslaved his countrymen, Mark who was of the tribe of Levi, joined the company of the Apostles, and professed Christ before men. Solicitous that others should come to the knowledge of that truth, which he embraced, as the pillar of comfort, and of hope, he first attended on St. Peter in the humble capacity of an interpreter, and subsequently published the great salvation with eminent success in several parts of Africa, and organized a Church in the city of *Alexandria*. Counted worthy to suffer with Christ, he was seized on Easter-day, (while engaged in the public celebration of that holy day,) dragged through the streets on the ground to prison, and early the next morning, by the same cruelty and mangling of his flesh, was crowned with martyrdom. Does such a life and character animate us in the path of virtue and religion? Does it call us more eloquently than words can to aim at victory over prejudice, over self, to dedicate our talents, whatever they may be, to the service of him from whom we received them, to abound in that noble

charity which labors for immortal souls, and to prefer torture and death to an abandonment of *duty*? Is St. Mark one of the great lights sent forth to lighten the Gentiles, and one of those who have turned many to righteousness? Enlivened in our Christian hope, grounded and settled in our most holy *faith*, is *his* biography one of the great means under the providence of these invaluable results, and has his martyred blood stamped on his testimony the seal of truth? Sympathizing then with his many converts, and acknowledging him to be a bright example of good works and illustrious witness for the religion of Christ, surely we cannot refuse to rejoice and be glad, and be grateful to God, and subordinate to his servant.

Of St. Mark's history we know comparatively little; but did we know nothing respecting him, except that he was an Evangelist, the author of that Gospel which bears his name, there would be abundant scope for religious joy, and congratulation, and thankfulness, in our recollection of him. Are you grateful to God for the Ministers of his word, and sacraments? How much more should you be for an *Evangelist*, sent not only to proclaim good tidings, but to give them, in writing, a permanent form, to secure the knowledge of them to your children, and your children's children, commissioned for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, *i. e.* his Church, *not only in one or two generations, but throughout all the ages*—an Evangelist, without whose writings, we should want one grand link of Scripture evidence, and should be ignorant of several interesting incidents, and might wander in darkness, if we did not fall into error. Do you bless God for the *Mosaic* revelation and the *ancient* prophecies, how much more should you for the four Gospels, in which that revelation meets its anti-type, and substance, and those predictions find their accomplishment! If you reverence any *instrument*, or agent of divine mercy, you must honor him who not only sounded the Gospel in your *ears*, but placed it before your *eyes*,—gave it into your *hands*, and enables you to bequeath it a precious legacy to your children, and your country. Every time you open his pages, you must recognize the benevolence to man, and the zeal in God's service, which actuated him, and will be disposed to esteem him very highly in love *for his work's sake*. (1 Thess. v. 12.)

His “sound is gone out into all lands, and” his “word into the ends of the world.” It goeth forth from the uttermost part of the earth, and runneth about unto the end of it again, and there is nothing hid from the *heat* thereof. The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple. The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes. The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb. Moreover, by them is thy servant taught; and in keeping of them there is great reward.”

And, “O, Almighty God, who hast instructed thine holy Church, with the heavenly doctrine of thine Evangelist St. Mark, teach us (to

adopt the words of another, Spinckes, p. 188,) to obey all thy commandments, to believe all thy revelation, and make us partakers of all thy gracious promises, through Jesus Christ our Lord. *Amen.*"

In those charitable labors, which distinguish Saint Mark, every Christian ought, every Christian has it in his power, in some degree, to participate. You may not be called to write the oracles of inspiration and to preach the gospel, but you may, and ought to assist in guiding your brother men to that inspiration for comfort and counsel; you may, and you ought to recommend that gospel, by the simple communication of your experience of its joys, by the fervor of your prayers, and the eloquence of your *example*. "If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." While in general, and particularly on this festival, you bless God for the gift of his Evangelist Mark, while you pray and strive that, that blessing may not prove to you in vain, or alas! worse than in vain, while you contemplate his magnanimity, zeal, spiritual charity, inflexible faith, and vivid hope of glory with admiration, and with love, *fail not* to pray, and to labor, that his virtues may be your virtues. So shall many rise up and call you *blessed*: so shall that most grateful praise from the lips of your converts, if not here, yet hereafter, meet your ears: "How beautiful are the feet of *him*," who announced to us the peace of God, and the salvation of the King of Zion, and the glory of the kingdom opened to all believers: So shall conscience smile on you, in life, and support you in temptation, in trial, and in death, and God, even our God, shall give you his blessing, on earth, the peace of conscience, and joy in the Holy Ghost; and in heaven, uninterrupted peace, angelic honors, and ineffable pleasures, through Jesus Christ our Lord.

NOTICES OF NEW PUBLICATIONS.

The Priestly Office: a Pastoral Letter to the Clergy of North-Carolina, by their Diocesan, the Rt. Rev. L. Silliman Ives, D. D. 1849.—"Absolution is an outward sign of the blessing of forgiveness," and also a "means whereby we receive grace, and a pledge to assure us of grace." And yet it is not a Sacrament, as our branch of the Church defines a Sacrament, because it was not "ordained by Christ himself." It is an ordinance full of instruction. It manifests the *peculiar* authority of the priesthood—the valuable trust committed to it—the comfort which, God hath so ordered it, is to be sought and obtained *generally* (for we now refer not to exceptions, not to individual cases, and intend not to deny that the Almighty can dispense with his own regulations,) through the intervention of the priesthood. This deep doctrine of Holy Scriptures, taught by "the Church," overlooked, if not repudiated by the sects, is ably vindicated in the Pastoral before us. But not this great truth only; the title is a complete index to this profound production. The nature of the Christian priesthood all about it, its Divine authority—its momentous functions—the obligations of the laity in relation to it—are here treated concisely, but

comprehensively; and in a manner which interests the understanding, and the affections. Our extracts will enrich our pages, and sufficiently invite attention to a Pastoral intended of course for the Bishop's own diocese, (for he never undertakes to counsel, and direct and exercise semi-authority in other dioceses,) but which the members of the Church American, Anglican, and Scottish and Indian, &c., cannot read without advantage, although they may not assent to all its details.

"We see then, that the relation which Christ bears to His Church, forbids the idea of any important difference, in nature, between them; and hence requires that where one is divine and human, the other in a certain sense, and to certain degree, must be divine and human also; where one is both visible and invisible, the other must be the same; justifying the language of St. Peter, where he affirms that by 'the exceeding great and precious promises of the Gospel,' or by their fulfilment in ourselves, 'we are made partakers of the divine nature.' Who was left to carry out this glorious design of his incarnation—to fulfil the ministry of His reconciliation with man? It is true, the Holy Ghost was given to the world to 'convince of sin, of righteousness, and of judgment;' was given to the Church to 'sanctify and cleanse it, that it might be a glorious Church, not having spot or wrinkle, or any such thing; but God hath ordained that the Holy Ghost shall act upon the world, and in His Church, through an outward, visible agency. Now what is that agency? Who was commissioned to act in Christ's stead after His ascension—to exercise His authority and dispense instrumentally the manifold gifts of His grace? Was each individual to act for himself—to be his own 'Prophet, Priest, and King?' To teach himself—accept his own submission—remit his own sins—impose his own discipline—be his own judge? St. Paul answers this question in the following words: 'And He (Christ) gave some apostles, some prophets, some evangelists, &c.' The necessity of Baptism, authoritative teaching, absolution from post-baptismal sin, confirmation, and the Holy Eucharist, and other things, at first committed to 'the ministry of reconciliation,' seems to have increased rather than lessened since the death of St. John. It is as true now as ever, that "Except one be born of water, and of the Spirit, he cannot enter into the Kingdom of God." As true now as ever, that "the priest's lips are to keep knowledge, and the people to receive the law at his mouth." As true now as ever, that man sinning mortally, or so as to hazard his spiritual life, after baptism, stands in need of absolution from that priesthood to whom Christ said, 'Whosoever sins ye remit, they are remitted unto them.' As true now as ever, that the reception of the Holy Ghost by "the laying on of hands," is necessary to the Christian's confirmation in 'the principles of the doctrine of Christ.' As true now as ever, that "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." And if these blessings could not be reached, in the days of the Apostles, except through the Priesthood, how can they now? Has a new commission been given, in place of the apostolic commission? If so, what and where is that commission? Or has God revealed to us any modification or change in the old commission, by virtue of which we may safely deny to the priesthood now, the ministerial powers entrusted to the Apostles? If so, what and where is

that revelation? The truth is, God has made no such modification or change; and man makes it at a terrible risk. . . . Our *first* duty, then, my brethren, is to consider seriously *whose* ministers we are. If by any earthly power we had been put into our office, then might we safely yield in the fulfilment of it, to earthly authority or influence—might inquire for the will, and be subservient to the tastes, and prejudice, and caprices, of sinful men. But, as God has commissioned and sent us to do *His will*—put us in trust with ‘the ministry of reconciliation,’ for the faithful fulfilment of which, He will make us give account at the judgment of the great day; you will perceive ‘that it is a very small thing,’ as St. Paul saith, ‘to be judged by man’s judgment, if we do but keep a good conscience before God.’ . . . Our *next* duty, beloved, is to have ever imprinted on our minds, the end of our ministry towards the children of God—towards the spouse and body of Christ. That it is emphatically ‘the ministry of *reconciliation*.’ That ‘all things are of God, who hath reconciled us to Himself, by Jesus Christ, and *hath committed to us the ministry of reconciliation*.’ That we have received priestly authority from Christ through ‘Apostolic succession,’—not to lord it over God’s people, but to become their servants for Jesus’ sake—the divinely appointed instruments of their salvation; to lead them from sin, from condemnation, and death, and ‘bring them unto Christ, who is our life;’ and to watch over them, ‘watch for their souls as they that must give account.’ . . . The question of its validity is not a question of *non-essentials*—nor of mere taste and preference; but one of the most vital interest to their souls; identified with their dearest blessings and hopes—interwoven into the very texture of ‘the truth as it is in Jesus.’ That instead of a cry for *popular* preaching, their prayer should be for *authoritative* preaching and *valid sacraments*—not for a pleasing speaker, nor an agreeable man; but for ‘a man of God;’ one clothed with the authority and imbued with the Spirit of Christ: who has power from Christ to lead them unto Christ—has received of the Holy Ghost to make them partakers of the Holy Ghost—been entrusted with the truth to guide them into all truth—made a steward of the manifold gifts of God, that they may be ‘furnished unto every good work;’ enabled ‘to perfect holiness in the fear of God.’ . . . Be it our care to teach them this, in the spirit of our Master and the power of our office, and to teach it till they ‘mark, learn, and inwardly digest it;’ and we shall not find them loth to be led back to the almost forgotten privileges of ‘the one Catholic and Apostolic Church’—shall no longer see them startled at things as *new*, which our forefathers cherished for being as old as the Christian faith. No longer see them guilty of irreverence to avoid the charge of superstition—see them shy of obedience, lest they trench upon the office of faith—suspicious of the daily prayers, lest they contract formality—afraid of the weekly communion, lest they lose a due sense of its dignity—shunning, watching, and fasting, and self-mortification, lest they be led to afflict the body for the sin of the soul. In short, we shall no longer see them decry the power of the priesthood for fear of detracting from the honor of Him who gave that power, and commanded its faithful use for His glory and man’s salvation.”

SELECTIONS.

RIGHTS OF CONSCIENCE.

The principle of the two articles in late numbers of the Gospel Messenger, under the above caption, is approved, as by most if not all of our Colleges, so by the celebrated Female Seminary at Columbia, Tennessee, as appears from the following advertisement:

“Attending Church.”—The Vestry of the Episcopal Church in Columbia, having made arrangements by which the Boarding Pupils of this Institute are accommodated with seats in a body, convenient for a due care and attention to them during service, on the part of their Teachers, the members of the family all attend that Church unless Parents or Guardians desire that their daughters or wards should attend some other place of worship. Any such request is complied with as a matter of course—no one engaged in the management of this school, having the slightest wish to interfere with any pupil's rights of conscience.

F. G. SMITH.”

A PREDICTION.

From the True Catholic for April 1849.

The members of the sects, and those of the Church, all feel that they are weakened by the existing divisions, and would gladly put an end to them. But how? It can only be done in one of two ways.—Either the sects must drop their definite faith and definite forms of government, and adopt those of the Church—in other words, they must unite with the Church; or they must drop their faith and forms, and adopting no other in their stead, be content with the vague and indefinite ideas of religion which prevail in the world; that is, they must unite with the world. The first, it is not easy to do; for it involves a distinct acknowledgment of error, and a submission to an authority, from which they have revolted. The other is not easy either; for it involves to a certain degree an acknowledgment of error, but then it involves no submission to authority, and no acknowledgment of revolt; besides, it is more easily disguised. The definite forms, whether of faith or government, may be formally retained; the old organizations kept up, and still regarded as matters of no consequence.—While the old organizations are kept up, it is manifest that entire unity cannot exist; but this is an age of progress, and things may be so managed as to give the appearance of advancing in that direction. In fact, we have very little doubt, as we have often taken occasion to say, that the advance is real, and that the day will come when all the existing sects will disappear, and all their members be either united with the Church, in the definite faith once given to the saints, and under the definite government, which the Apostles instituted, by the inspiration of the Holy Spirit; or else be absorbed into a vast body of nominal believers, having no definite creed and no Church form, except

one which will be acknowledged to be merely of human origin; perhaps the old Roman form of a state, to which Dr. Arnold was so strongly attached. There will then be but two conflicting bodies; the organized Church, organized on the Divine plan, and the world, which will be arrayed against it, ready to crush it, were it not sustained by the Omnipotence of its Ever Present Head: and yet ready to forgive every thing but definiteness of belief, and faith in a Divinely given authority. This was exactly the condition of the Arnold School; but Dr. Arnold himself was a good man; like most of the religious men with whom one meets, he was better than his principles. But whenever the barriers of the separate organizations of the sects are broken down, we shall find that the government of the whole mass will be in the hands of men who will hold Arnold's principles, but who will not, like Arnold, be better than their principles. We have said, that the progress of things in that direction was real, and not merely apparent. The Evangelical Alliance was a very decided movement in that direction; but it failed, because there were points about which its members were not contented to speak in vague and indefinite language; in other words, there were points about which its members had a definite creed."

LUTHERANISM AND CALVINISM.

From the True Catholic.

"We all know how important a disputed point becomes. It is continually before the mind; a man undertakes to defend it, he spends months, perhaps years, in studying and writing about it, it becomes, as it were, a part of his being; it is the very heart and centre of the faith. His readers come to think of it as he does; it throws every thing into the shade. It was by such processes that the particular notions about justification by faith, and about predestination, which Luther and Calvin respectively adopted, came to be considered the most important parts of religion. Those notions were capable of being logically drawn out into conflict with some of the articles of the creeds. So much the worse for the articles of the creeds. Protestantism was Christianity, predestination and justification by faith were Protestantism, the creeds were not Protestant, Romanists held them also, and that which was exclusively Protestant must be of more importance than that which was not so. The creeds were entitled to some kind of belief, but it could only be such as was compatible with a definite belief in Luther's notion of justification, and Calvin's of predestination. The union of these two notions came to be considered the Gospel, the good news, the Evangele, all who held them were "Evangelical," all who denied them were "un-Evangelical." But nothing more was necessary to salvation, according to Luther, than to believe. Believe what? Why the Gospel. What is the Gospel? Calvin's notion of predestination, and Luther's of justification. It so happened however, that a good many people only believed one half of this Gospel. Some, with Wesley, believed Luther's half; some believed Calvin's half; some, with Whitfield, believed both. All these

claimed to be "Evangelical." All agreed in being content with a vague belief of every thing else, and all agreed in rejecting any definite belief in any thing but their two favorite doctrines. Unitarians and Swedenborgians denied justification by faith altogether, and of course Luther's extravagant notions on the subject. They were not "Evangelical." Those who, on the other hand, held to the definite Church form instituted by our Lord, including efficacious sacraments, and a Divinely constituted ministry, impugned Luther's doctrine of justification in another way. They required the use of means, and denied that a man could be justified by a mere internal act of his own mind. They were not "Evangelical." The Calvinists, for the most part, were willing to admit both the Lutheran notion of justification, and the negations of the value of Sacraments which the Lutherans, not Luther, had deduced from it. This was perhaps more easy, because the same negations may be deduced from their own principles. The Calvinists, therefore, were "Evangelical." The only question was, whether it was necessary to be a Calvinist to be "Evangelical." At one time this necessity was certainly held among the Calvinists. But there arose a set of men called moderate Calvinists, who seeing that nothing was easier than to overthrow Calvin's scheme of predestination upon rationalistic principles, and not being aware how many other things were assailable by the same line of argument, contented themselves with a vague and indefinite belief in his scheme, which allowed of some specious answers to those rationalistic arguments, at the expense of being as illogical as Calvin's own scheme was logical.

This moderate Calvinism, has in this age, which is rationalistic not logical, eaten out the true Calvinism; and it is now settled that a man may be "Evangelical," although he has only a vague and misty belief in Calvin's predestination, and in every thing else but Luther's justification. The "Evangelical" movement does not imply a denial of a definite faith; on the contrary, it insists upon a definite belief, though it tolerates a very indefinite belief in the faith of the Church, and requires something like a rejection of some of its articles, and at least an indifference on the subject of Church form. "Evangelicals" are then very hostile to "sectarianism;" they desire a union among all who hold "Evangelical doctrine." To that object they are not unwilling to sacrifice both the ancient creeds and the constitution of the Church.—This is at least true of those without the Church, and of some of those within; and even persons whom we should hesitate to charge with indifference to the creeds, or to the constitution of the Church, manifest a sympathy with those whom they designate as their "Evangelical" brethren out of the Church, which implies the want of a definite character in attachment to things, which they are very apt to call "sectarian." The "Liberals" are further advanced than the "Evangelicals" in the war against "sectarianism." We must then expect to see in England, the "Evangelicals" in the Church, merging in the "Liberal" body. Out of the Church in that country, the merger has, to a very great degree, taken place. In this country, the progress towards "Liberalism" is perhaps slower; but the increasing tendency of the "Evangelicals" to put forward the negative part of their position, indi-

cates that there is a progress towards "Liberalism" among them.— "Liberalism," we need hardly say, consists in the rejection both of definite belief and of Church form."

FREQUENT PUBLIC WORSHIP.

From the True Catholic.

"The maximum and not the minimum of services, is what should be offered; and this upon two grounds. Individuals may not be always prepared to engage in them; but it is one of the blessings of the Church that she is. The Church can offer daily prayer, and weekly commemorations, although individuals do not, and this tends to the great end of all Church services, the glory of God. The individuals who do not participate are not directly benefited, although indirectly as members of the One Church, they are benefited; because she is benefited. Then looking at the individual side of the question, there are many persons who do not desire to commune every week, or to unite in public worship every day, or who perhaps cannot engage in those duties so frequently; but there are some who desire both. Let these be indulged, while the others can join them just as often as they choose, or have the power; and the more frequent the services, the more frequently they can, and probably will join in them. A man who has access to a Church six or twelve times between Sunday and Sunday, will more probably find a time at which he is willing and able to attend, than one who has such access but once. So a man who has access to the Communion four times a month, will probably receive oftener than if he have access but once during that time, even although his rule be to receive once a month."

TRUE FRIENDSHIP.

"The following letter was written by Archbishop Tillotson, when Dean of Canterbury, to a friend who lay dangerously ill. It was transcribed from the original by the pious Nelson, the author of the work on the Festivals and Fasts of the Church, and who himself performed at a later period, the office of another friend, for it is recorded that the good Archbishop died in Mr. Nelson's arms.—[*Gos. Mess.*

SIR,—I am sorry to understand by Mr. F.—'s letter to my son, that your distemper grows upon you, and that you seem to decline so fast: I am very sensible how much easier it is to give advice against trouble in the case of another, than to take it in our own. It hath pleased God to exercise me of late with a very sore trial, in the loss of my dear and only child; in which I do perfectly submit to his good pleasure, firmly believing that he always does what is best: and yet, though reason be satisfied, our passion is not so soon appeased; and when nature has received a wound, time must be allowed for the healing of it. Since that, God hath thought fit to give me a nearer summons, and a closer warning of my mortality, in the danger of an apoplexy; which yet, I

thank God for it, hath occasioned no very melancholy reflections ; but this perhaps is more owing to natural temper, than philosophy and wise considerations. Your case, I know, is very different, who are of a temper naturally melancholy, and under a distemper apt to increase it ; for both which great allowances are to be made.

And yet, methinks, both reason and religion do offer to us considerations of that solidity and strength, as may very well support our spirits under all the frailties and infirmities of the flesh ; such as these, that God is perfect love and goodness ; that we are not only his creatures, but his children, and as dear to him as to ourselves ; redeemed by that precious Son, who is the prince and pattern of sufferers : that he does not afflict willingly, or grieve the children of men ; and that all evils and afflictions which befall us, are intended for the cure and prevention of greater evils, of sin and punishment ; and therefore we ought not only to submit to them with patience, as being deserved by us, but to receive them with thankfulness, as being designed by him to do us that good, and to bring us to that sense of him and ourselves, which perhaps nothing else would have done : that the sufferings of this present life are but short and slight, compared with that extreme and endless misery, which we have deserved, and with that exceeding and eternal weight of glory, which we hope for in the other world ; that if we be careful to make the best preparation we can for death and eternity, whatever brings us nearer to our end, brings us nearer to our happiness : and how rugged soever the way be, the comfort is, that it leads us to our Father's house, where we shall want nothing that we can wish. When we labor under a dangerous distemper that threatens our life, what would we not be content to bear, in order to a perfect recovery, could we be assured of it ? And should we not be willing to endure much more in order to happiness, and that eternal life, which God, who cannot lie, hath promised ? Nature, I know, is fond of life, and apt to be still lingering after a longer continuance here ; and yet a long life, with the usual burdens and infirmities of it, is seldom desirable ; it is but the same thing over again, or worse ; so many more days and nights, summers and winters ; a repetition of the same pleasures, but with less pleasure and relish every day ; a return of the same or greater pains and troubles, but with less patience and strength to bear them.

These and the like considerations, I use to entertain myself withal, and not only with contentment, but comfort : though with great inequality of temper at several times, and with much mixture of human frailty, which will always stick to us, while we are in this world.—However, by these kind of thoughts, death becomes more familiar to us, and we shall be able by degrees to bring our minds close up to it, without starting at it. The greatest tenderness I find in myself, is with regard to some near relations, especially the dear and constant companion of my life, which, I must confess, doth very sensibly touch me : but when I consider, and so I hope will they also, that this separation will be for a little while ; and that though I shall leave them in a bad world, yet under the care and protection of a good God, who can be more and better to them than all other relations, and will certainly be so to them that love him, and hope in his mercy, I receive comfort.

I shall not need to advise you what to do, and what use to make of this time of your visitation. I have reason to believe that you have been careful, in the time of your health, to prepare for this evil day, and have been conversant in those books which give the best directions to this purpose, and have not, as too many do, put off the great work of your life to the end of it; and then you have nothing now to do, but as well as you can, under your present weakness and pain, to renew your repentance, for all the errors and miscarriages of your life, and earnestly to beg God's pardon and forgiveness of them, for his sake who is the propitiation for our sins; to comfort yourself in the goodness and promises of God, and the hopes of that happiness you are ready to enter into; and in the mean time to exercise faith and patience for a little while. And be of good courage since you see land; the storm you are in will quickly be over, and then it will be as if it never had been, or rather the remembrance of it will be a pleasure.

I do not use to write such long letters, but I do heartily compassionate your case, and should be glad if I could suggest any thing that might help to mitigate your trouble; and make that sharp and rough way, through which you are to pass into a better world, a little more smooth and easy. I pray God to fit us both for that great change, which we must once undergo; and if we be but in any good measure fit for it, sooner or later, makes no great difference. I commend you to the Father of mercies, and God of all consolation, through the merits of his dear Son; beseeching him to increase your faith and patience and to stand by you in your last and great conflict; and that when you walk through the valley of the shadow of death, you may fear no evil; and when your heart fails, and your strength fails, you may find him the strength of your heart and your portion forever. Farewell my good friend, and while we are here let us pray for one another, that we may have a joyful meeting in another world.

I rest, sir, your truly affectionate friend and servant,

J. TILLOTSON.

OBSERVANCE OF THE LORD'S DAY.

From the North British Review.

The Sabbath is God's gracious present to a working world, and for wearied minds and bodies it is the grand restorative. The Creator has given us a natural restorative—sleep; and a moral restorative—Sabbath-keeping; and it is ruin to dispense with either. Under the pressure of high excitement, individuals have passed weeks together with little sleep, or none; but when the process is long continued, the over-driven powers rebel, and fever, delirium, and death come on.—Nor can the natural amount be systematically curtailed without corresponding mischief. The Sabbath does not arrive like sleep. The day of rest does not steal over us like the hour of slumber. It does not entrance us almost whether we will or not; but addressing us as intelligent beings, our Creator assures us that we need it, and bids us notice its return and court its renovation. And if, going in the face of the Creator's kindness, we force ourselves to work all days alike, it is not long till we pay the forfeit. The mental worker—the man of bu-

siness, or the man of letters—finds his ideas coming turbid and slow; the equipoise of his faculties is upset; he grows moody, fitful and capricious; and with his mental elasticity broken, should any disaster occur, he subsides into habitual melancholy, or in self-destruction speeds his guilty exit from a gloomy world. And the manual worker—the artisan, the engineer—toiling on from day to day and week to week, the bright intuition of his eye gets blunted, and, forgetful of their cunning, his fingers no longer perform their feats of twinkling agility, nor by a plastic and tuneful touch, mould dead matter, or wield mechanic power; but mingling his life's blood in his daily drudgery, his locks are prematurely grey, his genial humour sours, and slaving it till he has become a morose or reckless man, for any extra effort or any blink of balmy feeling he must stand indebted to opium or alcohol. To an industrious population so essential is the periodic rest, that when the attempt was made in France to abolish the weekly Sabbath, it was found necessary to issue a decree suspending labor one day in every ten. Master manufacturers have stated, that they could perceive an evident deterioration in the quality of the goods produced, as the week drew near to a close, just because the tact, alertness and energy of the workers began to experience inevitable exhaustion. When a steamer on the Thames blew up, a few months ago, the firemen and stokers laid the blame on their broken Sabbath: it stupified and embittered them—made them blunder at their work, and heedless what havoc these blunders might create. And we have been informed that when the engines of an extensive steam-packet company, in the south of England, were getting constantly damaged, the mischief was instantly repaired by giving the men, what the bounty of their Creator had given them long before, the rest of each seventh day. And what is so essential to industrial efficiency is no less indispensable to the laborer's health and longevity. It has often been quoted, but as we have encountered nothing which in extensive observation and philosophical acumen excels it, we must quote Dr. Farre's evidence again:—

“Although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day of the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days that this rest is necessary to his well-being.* Man, possessing a

* “Not many years ago a contractor went on to the west with his hired men and teams, to make a turnpike road. At first he paid no regard to the Sabbath, but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His laborers became sickly, his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's day. So true it is that the Sabbath Day laborer, like the glutton and the drunkard, undermines his health, and prematurely hastens the infirmities of age, and his exit from the world.”—*Dr. Humphrey of America, quoted in the Evangelical Magazine, March 1848.*

superior nature, is borne along by the very vigour of his mind, so that the injury of *continued* diurnal exertion, and excitement in his animal system, is not so immediately apparent as it is in the brute: but in the long run he breaks down more suddenly: it abridges the length of his life and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive in this source of renewed vigour to the mind, and through the mind, to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest."

To apprise the industrious community of their great Sabbatic privilege, is the present duty of the Christian philanthropist; and if the truth were only told—were the subject handled simply and skilfully, we do not despair of seeing the Sabbatic movement highly popular.—As a public question its strength lies in its humanity. The Legislature has already conceded the labourer's title to his nightly rest; it is only fair that, listening to the voice of observation and experience, it should recognise his right to the hebdomadal repose. But Parliament will never give it till the population ask it; and we fear that it is vain for the religious minority in the realm to ask it for a community who do not ask it for themselves. We therefore hail with the liveliest satisfaction the efforts now making to instruct on this forgotten privilege the popular mind. The Tracts of the Lord's Day Society have done good service. A still higher service we expect from the abundant dissemination of arguments and appeals, so elaborate and cogent as these new 'Tracts for the Times.' And from no measure do we anticipate happier results than from the proposal of prizes to working men for Essays on Sabbath Observance. This latter expedient originated with the same munificence to which the public owes the Series of Sabbath Tracts; and the sagacity of the scheme, and the interest which it has awakened, are sufficiently evinced by the thousand competitors whom its announcement has brought into the field. Many prejudices have yet to be overcome—by far the most formidable being the little faith in the land; but even with a community so secular as is our own, were the question rightly understood, we are secure of carrying one large instalment. As a mighty check on over-production and under-payment, and as the grand means of preserving a people's energy and stamina—setting intelligence and principle out of view—the Sabbath is the wealth of Nations? and as the restorative of his wasted strength and spirits, and the reviver of his domestic joys and noblest feelings, it is the palladium of the poor man's happiness. Let but its temporal benefits be made sufficiently prominent and palpable, and more vehemently than jaded spinner ever clamored for a Short Hour's Act, we expect to find Post-office clerks, and Railway laborers, boatmen, and engine-drivers, and all our industrious classes waking up their ancient birthright, and cheering for a Six Days' Bill.

Of this tendency we have at the present moment an instructive example in the capital. For some years past there has been a large increase of Sunday trading in some districts in London—*e.g.* Westmin-

ster, Lambeth, Whitechapel, Somers Town. Originating in the rapacity of a few, it has now become in these districts the practice of almost all. In self-defence, rival tradesmen felt constrained to open their shops; and if a conscientious grocer or draper still locked his door on the Lord's Day morning, the loss of his customers soon compelled him to abandon his business, or seek a new locality. It is a fearful oppression. First of all, the labouring men in these districts oppress their fellow-labourers, the shoopkeepers, and compel them to surrender the Sabbath to their accommodation. And then the shopkeepers oppress one another; for a few recreant traders in a street, compel all their fellow-traders in that street to compete with them in their Sunday traffic. It is the poor tyrannizing over the poor; and the consequence now is, that among the butchers, bakers, grocers, clothiers, shoemakers, iron-mongers, &c., of these vicinities, upwards of 20,000 working men, in the capacity of shopmen and assistants, are compelled to toil on the day of rest as the servants of their brother-workmen. It is a tremendous slavery; and the traders now begin to groan and cry out under it. As one of themselves expresses it—'they would be extremely thankful to do away with the nuisance;' but all their own attempts at extrication have hitherto been baffled by a few recusants of their own number. They have therefore gone to Parliament; and in a proportion of something like ninety-seven in the hundred, they petition Parliament to lift them out of the ditch into which they pulled one another. Their cause has been generously taken up by Mr. Hindley, and there is good hope that before the session has closed, the metropolis may be delivered from the more flagrant scandals of Sunday trading.

EXCITEMENT IN RELIGION.

Radicalism (well remarks the Editor of the *Utica Gospel Messenger*) has been working its way over the land, for more than thirty years, and may be traced, among other sources, to that system of excitement which has rolled with the impetuosity of a mountain torrent, and raged with the fury of a prairie fire. This system was of New-England origin, and it gave rise to that Pelagianism which moved unseen by the multitude, in the flames, and left its traces in the strange weeds that sprung up in wild luxuriance in every field over which the fire had run. When at the time here spoken of, we ventured to assert our convictions on this subject, we were charged with want of regard to evangelical religion, and with great uncharitableness. But to every one who did not close his eyes to obvious truth, it must have been easy to discern, that those who made conversion to consist in the mere will of the individual, who maintained that a change of heart was nothing more than change of purpose, would consistently deny the existence of original sin, and as a consequence would soon see little value in the doctrine of atonement: and as a further consequence the Church of God and ordinances of Christ in which the great truth of redemption through his blood was to be preserved, would soon sink in estimation. The result has

fully shown the justness of this view of the matter. Where did the work of excitement, we mean the system of revivals commence? In New-England, as all our history shows: and what has grown up from that system in that lovely and beloved section of our land? The answer is at hand, as is easily demonstrated—the denial of atonement for sin through the blood of the cross, the rejection of the Divinity of Christ—the scoffing repudiation of a divinely appointed Church and Ministry, deriving authority by regular transmission ‘from the Apostles’ times.’ But how has it happened that these things have operated to produce the agitation and unhappiness which have spread their sad influences far and wide over other portions of our country? In order to make the subject fully understood, it would be necessary to go over a large tract of history. It will be sufficient for our present purpose to remark, that New-England being the great hive of that population from which swarms of people have spread over the Middle and Western States, they have borne with them the religious views and opinions in which they they were educated.”

THE PRAYER OF HABBAKUK.

A great Lord asserting in a round voice, that the Bible was not only a piece of arrant deception, but totally devoid of literary merit.

Franklin, in one of his peculiar ways, replied, that he was hardly prepared to give suitable answer, as his mind had been running on the merits of a new book, of rare excellency, which he had just happened to fall in with at one of the city book-stores; and as they had pleased to make allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the new prize. If so, he would read them a short section. All were eager to hear the Doctor read a portion of his rare book. In a very grave and sincere manner, he took an old book from his coat pocket, and with propriety of utterance read them a poem. The poem had its effect. The admiring listeners pronounced it the best they had ever heard or read. ‘That is pretty,’ said one. ‘That is sublimity,’ said another. ‘It has not its superior in the world,’ was the unanimous opinion. They all wished to know the name of the new work, and whether that was a specimen of its contents. ‘Certainly, gentlemen,’ said the Doctor, smiling at his triumph, ‘my book is full of such passages. It is no other than your good-for-nothing Bible; and I have read you the prayer of the prophet Habbakuk.’—*Calendar*.

ST. AUGUSTINE.

His mother followed him with unabated hope and incessant prayer. She went to a certain Bishop, and besought him to undertake to refute the errors of her son, and reason him out of them. But knowing his cast of mind, he thought there was little to be hoped from such attempts. So he told her to let him alone, and continue praying, and he would discover his error. With floods of tears she persisted in her request—till, out of patience with her, he said: “*Begone, it is not possible that the child of such tears should perish.*” This impressed her mind like a voice from heaven, and she persisted in her prayers—the result we know.

FOR THE GOSPEL MESSENGER.

RELIGIOUS TRAINING OF THE COLORED PEOPLE.*

Mr. Editor,—My attention has lately been called to the obvious increase of interest in the religious instruction of slaves. I am aware, that for some time past, the poor sons of Africa in bondage among us, have enlisted the sympathies of South-Carolina Churchmen—foremost in every work which bears the stamp of unequivocal disinterestedness and benevolence; but only within a few years has this laudable spirit been awakened at the distant South. Divine Providence having thrown me in this section of this vineyard, it has been my privilege to proclaim occasionally the good news of the Gospel to the colored people, and to witness their aptness in despite of their ignorance of letters, in conforming to our mode of worship; and I have experienced peculiar satisfaction when thus engaged. On such occasions, the consciousness that so far as the truth is at all received, it is uncorrupted by any mixture of the “false philosophy and vain deceit” which the Apostle censures, and imbibed really as the “pure milk of the word,” has given a savor to the exercises which has made them refreshing to my own soul.

I hold a monthly service at Marion Cross Roads, and the evening of the day is improved by preaching at Montpelier plantation, the residence of Mr. O. H. G. With commendable regard to the spiritual necessities of those under his control, this gentleman has fitted up a neat, rustic Chapel for their use. Here I have met them and been gratified at the order, attention, and devotional manner, which have marked their deportment. They are at no loss in observing the course of exercises as to attitude, and many of them chant and sing delightfully. It seems to be a peculiarity of the race, to have vocal powers rather above mediocrity; and of the number who convene here, several of the men have uncommon bass, and the women rare tenor voices. Nor are they devoid apparently of the spirit and understanding while thus engaged. They have been taught the chants by laborious oral training, and execute them with considerable judgment. Whatever minor defects are observable, are amply atoned for by the hearty sincerity and pathos which characterize their manner. But not only in the public worship, but in the catechetical exhibition also, was there much to surprize and gratify the benevolent mind. A pious inmate of the household had taught the younger portion the Catechism, and after dinner they were summoned before me in the study to recite it. Soon they came crowding in so as to occupy a considerable area of the room; and to each question put, the whole number made a clear and united respose, which for accuracy would have compared well with the best examination of the kind I have had with white classes. Mr. P. informed me, (if I remember right,) that he was more than a year in giving his instructions by weekly lessons, and I could not but admire his indefatigable perseverance, and congratulate him on the happy manner in which he had overcome difficulties. It was with much satisfaction that I shook by the hand an aged male domestic, who was a

* This article was received too late to be placed under the proper head.

confirmed communicant of the Church, and had several children and grandchildren among the catechumen. Now, here is an example worthy of imitation—a Christian master alive to his responsibilities as almoner to the spiritual as well as temporal wants of those entrusted by Providence to his keeping. Would that the instances were more numerous, in which this course is pursued, and that we could see on every plantation where there are numerous slaves, a Chapel dedicated to the Most High. It would be easy for one Clergyman to supply several such; and by preaching in a plain, pungent style, he would no doubt make a salutary impression on these poor creatures, over whom generally, an Egyptian darkness hangs as to eternal things. Let us thank God for the growing interest which is being manifested in this important matter. Here and there we learn, that Rectors of parishes are giving it their attention. Our good brother at Pensacola writes, that he has commenced this work of charity. It is to be feared, that too much apathy in general, prevails about it, the result in part of misapprehension. Many think that the negroes are incapable of being evangelized, or if so, that the Episcopal Church cannot do it. But just the reverse, as experience shows where it has been faithfully tried is the case. She is the very instrument best adapted to the purpose. Only by that patient indoctrination in the simple fundamental truths of Scripture which enlighten the intellect, can such an avenue be secured to their affections as will make them real, consistent believers in the Gospel; and the prescript forms of the Church, whether in her Offices or Liturgy, are admirable means to this end. They have fortunately good memories, so as readily to take oral instruction, and possess rather a predilection for sacred music. There are also important facilities afforded by recent publications for carrying on this benevolent undertaking. The several Catechisms for imparting biblical truth to those who cannot read, especially that by Bishop Ives, and the reprint of Bacon's Sermons for colored persons, edited by Bishop Meade,* as also Glennie's for the same purpose, are admirable auxiliaries. May the Lord quicken us to a due appreciation of our responsibilities to the colored race, so that every one who ministers at His altar, shall remember that he is the Priest of both bond and free, and that while he breaks the bread of life to the master, he neglects at his peril to scatter also such crumbs as he can to his slave, being obligated to ameliorate, and by every means awaken interest in the spiritual condition of the benighted sons of Africa, whom God for wise purposes has permitted to be in bondage in our land. It is emphatically a philanthropic work, which will be approved and blessed by our heavenly Father. S.

Monticello, Fl., April 28, 1849.

Advantage of Liturgies.—The constant disuse of forms is apt to breed giddiness in religion, and it may make men hypocrites who shall delude themselves with conceits that they delight in God, when it is but in those novelties and varieties of expression that they are delighted: and therefore, *I advise forms; to fix Christians and make them sound.*—*Richard Baxter.*

* Reprinted twice in South-Carolina.

POETRY.

THE PRAYER BOOK.

The following, taken from Crashaw's lines on the Prayer Book, are as beautiful as just. Coleridge pronounced this poem one of the greatest in the language.

Church Review.

Lo! here a little volume, but great book,

(Fear it not, sweet,

It is no hypocrite,)

Much larger in itself than in its look.

It is in one rich handful heaven and all—

Heaven's royal hosts encamped thus small;

To prove that true, schools used to tell,

A thousand angels in one point can dwell.

It is love's great artillery,

Which here contracts itself, and comes to lie

Close couched in your white bosom, and from thence,

As from a snowy fortress of defence,

Against the ghostly foe to take your part,

And fortify the hold of your chaste heart.

It is the armory of light;

Let constant use but keep it bright,

You'll find it yields

To holy hands and humble hearts

More swords and shields

Than sin hath snares or hell hath darts.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for May was by the Assistant Minister of St. Philip's, Charleston, (Rev. J. B. Campbell,) and the amount collected was \$11.37½.

Missions of the Church. Domestic.—There are now, (as we are informed in the Spirit of Missions,) in the employ of the Church, ministering in the Domestic field, embracing the Western, Northwestern, and remote Southern States, something like one hundred Missionaries; and last week, a Missionary sailed for California—now, though so far off, a portion of the same field,—and others are preparing to follow, to introduce there, amid the worldliness, and wickedness, and social disorganization, which is said to prevail in that newly acquired territory, the good “leaven” of the Gospel, and impart to the crowd of adventurers more precious treasure than “the gold that perisheth.” There is already in the same department of our Missions, a flourishing Mission in Wisconsin, among the Indians of the Oneida tribe; and applications have been made to extend the ministrations of the Church to the Chickasaws, and other tribes, on the western border of Arkansas, which is deferred solely from the want of funds. The same cause has, I believe, prevented the extension of our services to the miners, who have been accustomed to them, on the southern shore of Lake Superior, whence so much wealth is now derived by many of our citizens here, and in other parts of the country. The field is vast, and

everywhere is "white unto the harvest." But "the laborers are few," because the limited support, the mere pittance they expect, and without which they cannot labor, is wanting, is not forthcoming."

Illinois, Chicago.—A Missionary writes, "Mr. Jansen and followers emigrated by hundreds to this country, where, in a kind of Fourierite association, they have settled in the western part of Illinois, they are in possession of considerable property. It seems as if it had been reserved to freedom of sentiment and liberty, to effect what compulsion and force could not accomplish. . . . My situation in Chicago will probably place me in communication with many of these people, and perhaps it is the will of Providence that here, far from our native land and the Church of our fathers, I might be an humble instrument, in the hand of God, to bring them back into the universal Church of Christ."

Extract of a letter to the Bishop.—"As natives of Sweden and Norway, we are members of a Church, which, after the Lutheran Reformation adopted as an exposition of her belief, the Confession of Augsburg, and other symbols in common with the Evangelic Lutheran Church, whose name she also assumed. Still, the Church did not lose her character of an Apostolic Church. She has maintained the order of an Apostolic Ministry, instituted by God, in its true succession of Bishops, and in its Episcopal government, unto this day, by virtue of her Constitution and Canons, as by law established. Baptized into this Church, and members of the same, we know ourselves to be members of the one holy, Catholic and Apostolic Church; the one body of the one Lord. In this body we are still desirous to remain. Although now separated from that branch of the universal Church, which is established in our country, we do not wish here to separate ourselves from the Holy Apostolic Church. . . . We do not here recognize among our brethren of the same name that Creed and Church, which were in our fathers' time, and in the old time before them. Again, we have heard that many of our brethren in this country have united with the Protestant Episcopal Church. We have examined into the Creed and Articles of this Church, and found them to be an exposition of substantially the same faith, into which we have been brought up, and which we still profess. We have looked upon her Holy Sacraments and ordinances, as being those in which, as members of Christ's Church, we are in duty bound to continue faithful and steadfast. We see in her Apostolic Ministry the same order of men, who formerly administered to us the ordinances of the Church. A countryman of ours, Rev. Gutlaf Unonius, ordained Presbyter of the Church in America, and Diocese of Wisconsin, has lately visited us. He has made us further acquainted with the Church of which he is a minister. We have come to the conclusion, that in our present circumstances, the only way by which we can secure to ourselves and our children the faith of our fathers, and continue faithful to that Church, in whose bosom we have been received, is to enter into communion with the Protestant Episcopal Church of this country. We have accordingly met and organized under the name of St. Ansgarii Church, and desire to be received into Communion with the Protestant Episcopal Church of this Diocese. We shall, accordingly, with your approbation, apply for admission at the ensuing annual Convention. Acknowledging you,

Right Rev. Father in God, and your successors in office, as our Bishop, we wish to place ourselves under your jurisdiction."

Florida, Jacksonville.—"It is an evidence of the protecting providence of God over this little flock—the first effort to gather which was made twenty years ago—that it has continued through the political changes of the country; that it has added many to the Church by baptism; that the communicants have increased from *one* in 1833 to *twenty nine*; that it has its house of prayer, although unfinished and unconsecrated; that it has the public worship of God celebrated—the Sacraments of the Gospel administered—the Offices read by a duly authorized minister of Jesus Christ."

Key- West.—"My parish may have to make arrangements to secure the services of an unmarried clergyman to keep up; but I have no intention to desert while food and clothing are furnished me. It is a death struggle, the worst is now over, and it will be agreeable to me to be present at the final triumph of the Church. At all events, if I am compelled to go, my successor will find a pleasant field which he has not walled, agreeable fruits which he has not planted, and enter upon a labor in which he will find much to gratify and encourage him."

St. Augustine.—"This city is a favorite resort for strangers and invalids during the winter season, many of whom are communicants in the Church, and want the consolations of her services and Sacraments; and many here gain their first knowledge of her sober teachings and primitive character, and leave us, strongly impressed that she is truly what she professes to be, the Church of the living God, the pillar and ground of the truth. Another consideration of no small importance is, that we are the only Protestant body of Christians having any efficient influence, and so forming the only barrier to the growth of Romanism, of which this is a strong-hold."

The Chickasaws.—"As heretofore stated, the Indians have, through the Government of the United States, offered the management of these Schools to the Presbyterians, the Methodists, and the Protestant Episcopal Church, respectively. The two first named have accepted, and are making efficient arrangements. We have also accepted, and are only waiting for the means, which the Church must advance, to carry out the enterprise. It is most important that the response should be prompt and liberal. And it can as well be done at once, as to incur the hazard of additional delay."

Foreign. Constantinople.—The Bishop writes, "The concession made in 1844, allowing Mahomedanism to be abandoned, can be made binding whenever insisted upon, and has been effectual in several cases, in which I have since been interested. It reflects great honor upon the governments which demanded it, and especially upon the ambassadors, by whose skilful management it was finally obtained. It will be of use in all time to come, and may yet be the turning point of a complete revolution in Mahomedan law on the subject of secessions.I can have no doubt that it is my duty to return to America, and to take my family with me. Indeed, the last seems necessary, even if I resume operations here in behalf of the Board; and I shall not probably, think of bringing them again to this country if I come myself."

This point being settled, it is desirable to leave as soon as possible. I cannot be ready before the first of April."

Africa.—The English Missionary writes, "On Lord's day, February the 12th, I administered the Sacrament of the Lord's Supper at 7 o'clock in the morning, baptized thirty-eight persons after the Second Lesson of the Morning service, and in the afternoon took my farewell of the people, by exhorting them to steadfastness in the service of God. The special examination of the baptized persons had been but brief, comprising a few simple questions on the first principles of the Christian Religion; for having myself catechetically instructed all of them for more than three years, I was pretty well acquainted with the whole. Still, I would not accept of any who could not tell me, in their own way, that Christ was the Son of God, that He died for their sins, that they believed on Him, loved Him, and desired to serve Him. To obtain satisfactory answers to these simple but important questions was, however, in some instances very difficult. . . . The addition made to the Communicants increases their number to 408, and leaves 187 candidates still on the list. May He who is the great Shepherd and Bishop of His Church, preserve them from the adversary of their souls! In leaving the people of Regent, we had many tokens of affection, many good wishes, many prayers offered up for our preservation and safe return."

China.—"Within the last few days, but not till after a long series of trying and unlooked for disappointments, a site for the Church has been obtained in a very central position, and within the city walls. The Bishop's house is nearly roofed in; it bids fair to be one of the cheapest, as well as the most substantial of any of the buildings recently erected here. The Bishop, Mr. Spalding, and myself, (occasionally Mr. McClatchie,) are engaged for a portion of each day in revising and comparing the versions which we have severally made, of the Gospels in the local dialect of this region. . . . We have a number of catechumens on our respective list, who are applicants for baptism, and our hopes of increased usefulness were never more encouraging."

The amount reported is, for Domestic Missions \$2,967—from South-Carolina \$76. For Foreign, \$4,288—from South-Carolina \$784.

Sermons at St. Michael's Church.—The temporary Assistant Minister, has commenced a series of discourses upon *the Ultimate ground of all religious Belief*, in order to show that the truths of Christianity which we hold, have a strong basis in *Reason itself*. Some of the principal topics are—The Idea of God, as a necessary Conception of Reason; The necessity of Man's Theological and Religious wants; The Basis in the necessary Conceptions of Reason for belief in Incarnation; The Grounds of the probability of Miracles, and the Suggestive Basis in Reason for belief in the Divine Trinity; Analysis of the Life and character of Christ; Adaptedness of Christianity to the Religious wants of Man; The Organ of Religious Faith; The Scriptures placed beyond the ordinary difficulties felt with regard to them; and perhaps, some one or two other collateral topics.

General Post-office, England.—"On and after the 1st of January 1849, the transaction of money-order business on the Sunday, will be entirely discontinued throughout England and Wales. But to meet the convenience of the working classes, the various offices will be kept open for money-order business till 8 o'clock on the Saturday night, (or as late between six and eight as the receipt or despatch of mails will allow,) excepting where the surveyor shall deem such arrangement unnecessary. London, the great commercial city of the earth, rejoices in being free from the nuisance of letters on the Sabbath day. Her postmasters and letter-carriers rest according to the commandment. But in the petty towns and villages, the letter-bag must run its rounds. The squire and the parson—High Church and Low—Churchman and Dissenter—lift not, generally speaking, a finger to abolish the sin, and this plague-spot deforms and defaces the land. We would rather see our letters and newspapers blown to the winds, with all their marvellous contents of deaths and marriages, ill fortune and good news, than we would see a miserable, ignorant, and degraded postman standing at our door, robbed of his Sabbath and perhaps of his soul."

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Lord's day.—Dr. Edwards stated, that intelligence was received from all parts of the country, showing an increasing respect for the Lord's day; and that more than 20 Railroads have ceased to run on the Sabbath—on some twelve of them during the last year. He also alluded with emotion, to an ardent desire expressed a short time before his death, by that truly great and good man, Mr. Adams—that our country might ever cherish a solemn and devout reverence for the Sabbath, without which we could not hope that either her liberty or prosperity would continue unimpaired.—*N. Y. Observer.*

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Hints to vacant or feeble Parishes.—In a vacant Parish, if, also a feeble one, it is too commonly assumed that nothing is to be done but wait for a rector. This of course may be for weeks, or months, or years. In the mean time, all parish operations are usually at a stand. But why? Is it not possible to have public services, and glorify God and receive his blessing, without the presence of a minister? May not a layman read the Common Prayer, (saving the Absolution,) and then a sermon, and thus lead the devotions, and enlighten the mind of a congregation? This has often been done to great advantage; and did people know the worth of prayer, and the joys of praise, and the privilege of listening to a sound discourse, in whatever way it may be delivered, attendance at Church would be secured whether for lay services or clerical. This is not said to disparage the work or office of an ordained ministry; but to show what is, in part, the duty and privilege of congregations not provided with clerical services. Again, suppose a parish without a pastor, and a feeble parish too: ought nothing to be done in the way of pecuniary contributions? Should not every one rather, give from month to month, or at some stated time to a fund to be held for the support of regular services, whenever they can be had. In this way, a vacancy for a year might render it easy to provide for another, or even help to sustain services, till by regular

ministrations the parish was sufficiently strengthened to bear their burden without fresh interruptions in its progress. A sum that would not support a clergyman for a year, might, if added in two or three equal divisions, to the revenues of following years, be of material use. [Southern Churchman.

Hard Times.---Christians have not been prevented by the hardness of the times, from expending large sums in mere luxuries. There is not an article of luxury in common use which does not cost the Christian public more than all the contributions to every benevolent Society and religious Institution in the land. For Christ's sake, and for the sake of perishing immortals, let not the curtailment of expenses begin with the Treasury of the Lord. I do hope, that upon reflection, many even of those who are in embarrassed circumstances, will be induced first to part with superfluous ornaments, furniture, and lessen the expenses of their richly spread tables, before they abstract any thing from the sum which they have been accustomed to lay upon the altar of the Lord. Even in this world, none of our expenses bear reflection like those which were incurred to aid in advancing the kingdom of the Redeemer. The curse of the Almighty has fallen on our pecuniary institutions. Confusion, failure, disappointment and ruin, have been visited on those things which among men were considered the most stable. But to what should the Christian attribute this unhappy state of things? Ought he not to see the hand of God in all these matters? Jehovah is vindicating his own right, and while he punishes grasping avarice, he sends a blast on that property which has not been sanctified by the consecration of the first fruits to Him.—*Dr. Alexander.*

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of May.

United Parishes of St. Stephens and Upper St. John's, for Chickasaw Mission,	\$46 00
Do. do. do. do. do. for the Jews,	23 00
Monthly Missionary Lecture, domestic, \$3,54, Indians, 25 cents,	3 79
St. Paul's, Charleston, general, \$44,82, Indians, \$1,	45 82
St. Philip's, Charleston, Bishop Freeman's Mission,	35 00
Do. do. Bishop Kemper's do.	30 00
Church, Edisto Island, Chickasaw Mission.	3 50

\$187 11

J. K. SASS, *Receiving Agent, Diocese S. C.*

The undersigned gratefully acknowledges the receipt of twenty dollars from Trinity Church, Columbia, S. C.; and twenty-two dollars for educational purposes, from St. Michael's Church, S. C., through the hands of J. K. Sass, Esq.

JAMES LLOYD BRECK,

Nashotah Lakes, Mo., May 2, 1849.

Agent for Nashotah Mission:

CALENDAR FOR JUNE.

- | | |
|---------------------------------|---|
| 1. } Ember-days. | 17. Second Sunday after Trinity. |
| 2. } | 24. Nativity of St. John the Baptist, and |
| 3. Trinity Sunday. | Third Sunday after Trinity. |
| 10. First Sunday after Trinity. | 29. St. Peter the Apostle. |
| 11. St. Barnabas the Apostle. | |

TO BE PUBLISHED SOON,
An Exposition of the Church Catechism,
By Bishop Ken, with a Preface by the Bishop of South-Carolina.

It was intended to publish this valuable work about a year since, but circumstances prevented. Bishop KEN is the author of the Morning and Evening Hymns, the 164th and 168th, in our Prayer Book.

March 1

NEW BOOKS.

Just received from Joseph Robinson, Publisher, at Baltimore, a New and Cheap Edition of **LETTERS TO N. WISEMAN, D. D.**

ON THE ERRORS OF ROMANISM.

In respect to Worship of Saints, Satisfaction, Purgatory, Indulgences, and the Worship of Images and Relics. By the Rev. WM. PALMER, M. A. of Worcester College, In 1 vol. 12mo. Price bound in cloth, 50 cents—in paper, 31.

ALSO,

CHRISTIAN MORALS, by the Rev. Wm. Sewell.

FASTS and FESTIVALS of the CHURCH, by Bishop Hobart.

For sale by

A. E. MILLER.

Evidences of Natural and Revealed

Religion; also, the Doctrines and Institutions of Christianity, with questions for use in Bible Classes, in Parochial, Family and Sunday Schools. By the author of "Reasons why I am a Churchman."

Also, Scripture Reading Lessons for little children, in 1 vol. or in 3 parts. The Early Called; a Gift for Bereaved Parents, by Rev. Wm. H. Lewis, D. D., 4th edition:

LARGE CHEAP 8vo. BIBLES, at \$1.

THE CHURCHMAN'S ALMANAC, FOR 1849.

SWORDS' POCKET ALMANAC FOR 1849.

For sale by

A. E. MILLER.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Vanderhorst wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

Receipts for the Gospel Messenger for the following years :

1847.		1849.	
Amount brought forward for		Amount received for Vol. XXVI.	\$117 00
Vol. XXIV.	\$575 40	Mr. S. Magwood,	3 00
Rev. J. B. Campbell,	3 00	Mr. F. Rutledge, Flat Rock,	3 00
Balance due,	45 60	Rev. F. H. Rutledge, Tallahassee,	3 00
	<hr/>	Capt. John Fripp, Beaufort,	3 00
	\$624 00	Rev. C. P. Gadsden, Pineville,	3 00
	<hr/>	Mrs. A. M. Lance,	3 00
			<hr/>
1848.			
Amount brought forward for Vol.			
XXV.	\$558 00		
Rev. Joseph B. Seabrook, Bluffton,	3 00		
Mrs. James Perry, Summerville,	3 00		
Mrs. Elizabeth Patton,	3 00		
Rev. J. B. Campbell,	3 00		
Mr. John A. Keith,	3 00		
Mrs. C. Wagner,	3 00		
Mr. G. H. Ingraham,	3 00		
Mrs. T. L. Ogier,	3 00		
Mr. John Dixon,	3 00		
Dr. H. R. Frost,	3 00		
Donation by R. F. W. Allston, Esq.	10 00		
	<hr/>		
	\$598 00		\$135 00

Colored Persons Burial Ground.

The Vestry of St. Michael's Church, give notice, that they have purchased a lot of land on the lines, between Pinckney and St. Philip-streets, which has been appropriated to the use of the colored members, as a *Burial Ground*: in which they will dispose of lots of 10 feet by 7, to colored families, with the privilege of enclosing them, at a reasonable price. Pew-holders in that Church, are privileged to inter the bodies of their servants in it, on paying \$3 for the ground, on application to the Sexton.

CHURCHES WITH FREE SEATS.

Foreigners, Strangers and others, are respectfully informed that there are in Charleston and the Neck, three places of worship, according to the forms of the Church of England, as altered and used by the Protestant Episcopal Church in the United States.

SEATS FREE TO ALL, VIZ :

St. Stephen's Chapel, Anson-street, near Laurens, (a brick building on the west side.)

St. John's Chapel, corner of Hanover and Amherst-street, Charleston Neck.

The Church of the Holy Communion, Cannonsborough. Service in the last, held at present in the United States Arsenal.

Sunday Schools are held in all of them at 9 o'clock, on Sunday mornings. Divine Service in all of them, at half-past 10 A. M., and half-past 3 P. M., on Sundays in winter. In summer it is later in the afternoon, varying with the season. St. Stephen's Chapel is also open for divine service every Sunday, Wednesday and Friday evening, at a quarter past 7, and every Thursday morning at 12 M., besides Holy days and Saints' days. St. John's is open every Saturday morning at 11 o'clock, A. M.

Ministers of St. Stephen's.—The Rev. Cranmore Wallace, residence 196 East-Bay, corner of Laurens-street. The Rev. J. Ward Simmons, Assistant.

Of St. John's—The Rev. Alexander W. Marshall, residence Broad-street, corner of Orange-street.

Of Church of the Holy Communion—The Rev. J. Ward Simmons, Missionary, residence Hudson-street, rear of Citadel, 3rd door west of Meeting-street.

Any of these Clergymen, will cheerfully attend upon the Poor and the Sick whenever made known to them.

New-Year's Day, 1849.

Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,	" "
" St. Michael's, Friday afternoon, at	V "
" St. Stephen's Chapel on Thursday at 12, and on Wednesday Eve'g, at	VII "
" St. Philip's on Friday, at	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "